THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii, 20.

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INFLUENCE OF THE MORMON RELIGION.

New Zealand Independent.

THE following is an editorial in the New Zealand *Independent* of Dec. 13, 1887:

IF ever there was any modern movement more roundly vilified and less generally understood than another, that one undoubtedly is Mormonism. For long years the Republican Institutions of the United States of America were looked upon as the most liberal and free in the world. They were assuredly far in advance of the narrow-minded and despotic social, religious and political laws which obtained throughout Europe when, in 1776, the Americans succeeded in snapping the chain which bound them to a tyrannical code of badly administered laws. But such gigantic strides have since been made in science, education and thought by an ever increasing majority of mankind, as to render the whole obsolete machinery of modern society throughout the known world totally inapplicable to our present uncontrolable aspirations and altered circumstances. While this applies to all nations alike, yet in no country are its evidences more apparent and more keenly demonstrated than amongst the teeming masses of America. It was the first practical development of this new inspiration, this ever-increasing yearning for a more equitable adjustment of the relationship existing between the disintegrated sections of society, a fairer distribution of those bounteous gifts which nature offers to all alike, but which class greed, and avaricious monopoly claim the sole right to appropriate and control, that gave birth to the Mormon movement, and led its unselfish originators to plant the parent stem on the soil of those pioneers who, nearly a century previously, had given such tangible proofs of their progressive proclivities and determination to free themselves from the serpentine coils of hereditary tyranny and kingly misrule. But the founders of the sect apparently overlooked the fact that even in Republican America there had grown up a strong development of that dominant principle of greed which worships at the shrine of the "almighty dollar," and looks upon

"vested interests" as the Alpha and Omega of human ambition and rights. It is this sordid spirit which has prompted the American powers to wage such an unmerciful and unjust war, and which has excited such an intense antagonism, against the Mormon movement. It is solely because the whole Mormon system, social, religious and industrial, is essentially based on the two great fundamental principles of co-operation and arbitration, that every conceivable effort has been made to crush it out of existence. Monopoly, restricted competition, could be faced by no more deadly foe; consequently every exertion has been made to "fire the popular heart," and excite public animosity against a people professedly hostile to feeing lawyers and the grinding per cent policy on which fatten the commercial aristocracy. The cry of Polygamy, which has been made the red flag to irritate the people against Mormonism, has nothing more to do with the main points at issue than Monogamy, with its twin relict prostitution, has to do with the price of consuls. It is but an excuse for ulterior ends; a means to increase power and reap the fruits of extortion—a cry raised by the worshipers at the shrine of the "almighty dollar." Polygamy is but the flaring bait to catch the inexperienced denizens of economic waters. To all those intelligent men who know that co-operation and arbitration are the key notes of a higher civilization than that now enjoyed by the great masses of the people—a higher civilization which is surely calculated to dispense nature's vast stores and life's blessings with a free hand to all alike, the study of the Mormon question is one of intense interest, pregnant with golden instruction. The despised Mormon is an unconscious ally in one of the greatest causes yet known to mankind, consequently it becomes our bounden duty to try and understand the philosophy of his system. Driven from Ohio, Missouri, Mississippi, and from the very haunts of civilization by the bitterest persecution, they, in 1847, entered the Salt Lake Valley, then a barren, dreary desert. Here, confident in their faith and ability to work out their scheme of social redemption, they, by united action and the holding of water as common property, wrought out a home for themselves. By mutual co-operation and assistance, those dreary plains and sage-brush wastes gave place to blooming orchards, waving fields of golden grain, and nature was subdued by cohorts animated by a common feeling, a common necessity nerving men's souls to withstand all difficulties, and welding individual interests into one close social tie. Whatever may be our opinion of the Mormon's faith, however much we may dissent from his religious views, it is impossible for any unprejudiced intelligent man to deny that Mormonism, as developed in Utah, has done more than any known movement to solve one of the greatest problems of the world, and thus deserve the respect of mankind. Soon a general co-operative organization spread throughout the Territory, and an industrial independence was mainly achieved. But no sooner had the Mormon made himself a smiling home far beyond the haunts of civilization, on a foreign soil and in a waste alkaline wilderness, than the wolves of commerce and the jackals of monopoly scented him from afar off. Avaricious traders with their attendant hordes flocked into Utah and, creating disputes among themselves, called in the intervention of the United States troops. In 1850, three short years after their advent, the provisional government of Utah was abolished, and the Territory annexed to the United States. Space forbids the prosecution of this subject in its entirety, but enough has been advanced to show that the Mormon community is essentially a co-operative one, and that the bitter feeling which has been raised against them is mainly, if not solely, instigated by avaricious, commercial and religious bigots who join issues in a crusade against the common enemy of their interests. One class wishing to expropriate the fertile farms and homes wrested from the barren desert by honest industry, another who view with selfish alarm the effects co-operation has upon their interests, and still another who live in the spirit of

greed would convert the peaceful agricultural community into lawless mining camps, whilst with all these are joined the asinine bray of the Gospel exhorter, amazed and wrathful because he finds his appeal for subscriptions towards giving him a comfortable salary falls upon deaf ears. The Mormon missionary leaves his home without purse and without scrip, is self-reliant and self-dependent; he receives no salary, and has to "work his way" to the utmost ends of the earth. Industry, frugality, morality, thrift, peace and goodwill mark his footsteps and characterize his converts. In a few short months Mormonism has wrought far more good, and a higher state of civilization amongst the Maoris, than has ensued from the long years of Anglican religious precept which has hitherto been drawled forth in exchange for broad acres of land. The natives find that the Mormon religion is not an article of barter—a promise of future blessings in exchange for present substantial benefits—but a fair *quid pro quo*, conferring an equal blessing and permanent benefit upon teacher and pupil alike. Setting aside the one obsolete question of polygamy, the Mormon teachings are calculated to inculcate the true principles of co-operation, unity of action, of effort and of means—the only method of securing for the people freedom from arbitrary and tyrannical rule, and from degrading dependence on those who understand little and care less for the aspirations and happiness of the great masses of mankind. For these reasons, if for no other, we could wish to see Mormonism supercede the hollow, selfish teachings of the moribund conglomerates of Anglicanism—when a purer example shall take the place of artfully constructed precept; when religion shall not be made the means for acquiring large estates and stately mansions from the instructed; when the priest shall practice a little of that humility and charity he so assiduously tries to inculcate into the minds of others. At present the bigoted outcry raised against Mormonism by Anglican divines is like that of their illustrious prototype Demetrius, the silversmith of Ephesus: "This our craft is in danger to be set at naught!"

TALK TO YOUNG WIVES.

(Marion Harland in "Sunday Herald.")

"I NEVER go to a bridal that it does not almost break my heart," said a man whose tact and tenderness were womanly.

We would not have our girls live single until lonely old age finds them destitute of what makes life worth living—home and home-loves. We believe firmly that enduring earthly happiness is oftenest found in the holy estate of wedlock; that a good woman is made better, a noble man nobler by loving and living with one another as wife and husband; that their affection deepens and ripens, and grows purer with each passing year, until neither is a complete being without the other. And yet, eyes grown graver with experience look sadly upon the happy young thing who stands on the threshold of the new world as at the wide gate of an Eden, which clouds and chill and blasting fires cannot enter. To her bridehood is fruition. We know it to be probation, for which the life of the average girl is not a preparatory school. For no other vocation is so little specific education received even from sensible and far-sighted parents.

This omission, often a fatal one, we may set down as a sinful error antedating marriage.

"Man is usually a misfit from the start," wrote Emerson, more cynically than was the wont of the calm-browed metaphysician.

Before deciding that the joining of man's hand to woman's in the most important relation of human existence is a mistake, and joined hearts a misfit, let us look at some of the causes of discord in the sympheny of the dual life.

The keynote that sets all ajar is usually struck in the earlier months of

marriage. By a circus reversal of conditions, the ardent wooer of the ante-nuptual idyl becomes the philosophically contented husband with the utterance of the irrevocable words. Often the pastoral becomes plain prose, with never a trope or rhyme, by the time the honey-moon is over. It was the suitor's business to make the world beautiful to his betrothed during the wooing. In wedlock the wife must bear with her lord's caprices, minister to his comfort, amuse his dull hours—or run the risk of losing him. What husband bethinks himself to "entertain" his spouse if she be in tolerable health and spirits? What good wife does not rake together all her sticks and straws of talk and apply the torch of cheerfulness at the home-coming of her lord? It is he, not she, you may be sure, who drinks his coffee around the edge of the morning and evening paper, flings wads of wet wool in the form of absent-minded monosyllables upon the bonfire aforesaid, and, when it has sputtered itself quite out and the paper is read through, yawningly bethinks himself that he must "see a man" at the club or elsewhere, or, if very domestic in taste, falls asleep on the library sofa.

A woman is born a wife. A man takes matrimony into consideration along with a great many other investments. He hopes earnestly that it will be both pleasant and profitable. Should it prove to be neither, he has borne the shock of falling stocks, the disaster of loss in other cases, without being utterly ruined.

Common sense clear-sightedness in our survey of the situation is not pessimism. A failure to appreciate the cardinal truth that man is not woman, nor woman man, is a jagged reef connecting the Scylla of single wretchedness and the Charybdis of wedded misery, and lies just under water. It may be added that the crafts which draw most water because heavily freighted are apt to fare the worst here.

The citizen who has even an infinitesimal bit of the world's history to make, cannot give up his whole life to courtship. His wife, regarding love-making and marriage as interchangeable terms, and finding in them her life-long profession, is at first amazed, then hurt, then angrily jealous of whatever divides his attention with her. This may be classed as generic jealousy. It may annoy, or, if he be easy-tempered, amuse her lord. It inevitably lowers his opinion of her good sense. If to a tender heart he unites quick perceptions, he will keep "business" out of her sight to the best of his ability, generally succeeding so far as to confuse the outline of what he carries under his cloak, but allowing her to see that there is something there of portentous, but unknown bulk.

Specific jealousy is a graver mistake, especially when the object is another woman. Such feeling, unexpressed by so much as a look, bears the same relation to open exhibition of it as does the innocent white egg to the fledged fighting cock. The thoughtless wife may play with her husband's jealousy of her harmless flirtations with other men, knowing his honor to be safe in her hands. The absurdity of the idea that she could ever love anybody else as she does him appeals to her sense of humor. A man's first impulse on discovering that his lawful partner objects to his admiration of another woman is one of fierce impatience—a champing of the bit. At the second check, he takes it between his teeth. In proportion to his resentment of interference with his liberty of action he loses respect, if not affection, for the would-be tyrant. Dearer to him than wife, child or honor, is the acknowledged right of independent action. It ranks with "life, liberty, and the pursuit of happiness."

The young wife's best friend is the one who counsels her to be slow—divinely slow—in admitting that her husband prefers another woman to herself, and should the conviction be forced upon her, to conceal her knowledge of it to the death—even the death of her own heart and hope. Tears, entreaties, invective, but weaken her hold and strengthen her rival's. No supplanted wife, from the days of Dainira until now, ever successfully "doctored" her spouse into a return to allegiance. The best thing she can

hope for is to retain his respectful regard, a show of which may delude the world into a belief in his constancy, or, at worst, in her ignorance of his infidelity. Then, should the truant come back of his own free will, or because disappointed in Iola or Cleopatra, there are no *abattis* of "scenes," no gullies of alienation to entangle his feet.

Another blunder into which inexperience trips is forgetfulness of the simple truth that the love which is worth winning is worth keeping. One tithe of the pains put forth to enchain and hold a lover's fancy would, after marriage, idealize the wife into the angel of the house. It is a sharp axe laid at the root of conjugal affection when a man sees himself lowered to the enjoyment of the second-best of even every-day living.

I once heard a good wife congratulate herself gravely that, in thirty years of wedded happiness, she had never appeared at the breakfast-table with dishevelled hair or without a collar. The sincere fervor of the boast was in evidence of the prevalence of the contrary custom. The orderly coiffure and neat neck-rig may stand as types of the daily endeavor to remain pleasing in eyes to which we were once fair. Love of the right sort may not rip or tear under the bristles of commonplaceness and dowdyism, but these do wear off the nap.

Beyond comparison, the band that holds together wedded hearts until the seam of engrafting is knitted into bark and grain, is the common love of both for children.

The wife can make no graver mistake compatible with true love for her husband, than repudiation of the duty of child-bearing. The fault passes beyond the line of blunders into the rank of positive sins. The desire of every man to leave a representative of himself upon the earth, when he lies down to sleep with his fathers, is deeply grounded in noble natures. The father labors in the field of the world with the strength of as many men as there are hostages to fortune in the home nest. The hope of maintaining children in comfort, bringing them up in respectability and honor, and providing against possible want, strangles avarice, glorifies ambition. The words "wife and mother" go as naturally together as "home and heaven."

It argues fatuous and intolerable conceit when a young wife deliberately assumes that she will be able in youth, middle, and old age to be so sufficient to her husband in every phase of his many-sided nature as to compensate for the loss of what the Lord of nature has declared is a necessity of his being. The pair are agreed not to undertake the care and responsibility of offspring, we are generally told in such cases. Then the wife should lift to her shoulders the heavier burden of keeping herself eternally fair and sprightly; of filling her spouse's heart and home with mirth and music; as time goes on, of supplying the elements of prideful love and hope he might have had in growing boys and girls; of being, in fine, a perpetual fountain of youth to the man worn with cares and years. The principle of rejuvenation, of growth into beauty and strength, the ceaseless novelty, stir, and action that defy dulness and languor, and keep parents' hearts fresh under the shadow of the almond-tree, only come and abide in the home with children of *one's very own*.

Childlessness is an evil. The dread significance of the aphorism is too often not suspected until the summer of advent is past, the harvest-time of education is ended, and the barren stocks stand uncomely and uncared-for in a desolate winter. "The making of a true home is really our peculiar and inalienable right, a right which no man can take from us; for a man can no more make a home than a drone can make a hive," writes Frances Power Cobbe.

A hive, crammed with gold-and-silver honey; a spick-and-span hive, with all the modern improvements, with no litter of larvæ, no tracks of small feet on the waxen cells, no jocund comings and goings; a hive silent as a tomb save for the shrill hum of a pair of superannuated bees hibernating with no hope of spring-time; are we to accept this as the model of a representative home?

OUR BODIES, AND HOW TO TAKE CARE OF THEM.

CHAP. VIII.

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FRUITS.

As previously intimated, it is not the purpose of the writer to dogmatically insist that readers should adopt a special class of food as *the* one to entirely subsist upon, his object is simple to point out what have been proven to be the best kinds, leaving each individual to follow personal inclination and circumstances in regard to selection and combination. There need be no rigid rules adhered to in the matter, except as to quality, quantity, and fitness. Vegetables, or fruits, that are bad in quality are just as objectionable for food as would be diseased meat, rancid butter, stale eggs, or decayed fish. To eat more than is necessary of good oatmeal porridge, brown bread, vegetable soups, grapes, or any other wholesome food, is as likely to create illness as though an over-indulgence in meat was habitual daily.

Men have been known to live, in perfect health, while using nothing but milk as food; others have proven that a diet composed of meat only is sufficient to sustain life; we may eat cereals alone and maintain health and strength; vegetables are capable of imparting sufficient nourishment; fruits, or nuts, either of them, are excellently adapted to support the human system, but, withal, it would be foolish to limit ourselves, as a rule, to any one of these classes of food, exclusively. They each possess special qualities that are well adapted to our wants, undoubtedly they all were designed for our use, and ought "to be used with prudence and thanksgiving." The word "prudence" is significant; it indicates exercising care in the selection, as well as admonishing against excess. For instance, meat is the least reliable as to healthfulness, to say nothing of it being the most expensive, therefore it should be used "sparingly," and in cold weather only. A prominent medical gentleman has recorded, as the result of lengthy experience, that "The quickest way to the doctor's shop lies through the butcher's and the poulterer's;" and, he might have added, the fishmonger's. The various grains are strengthening sustenance, but persons who are not engaged in heavy manual labor need not eat heartily of them. Fresh vegetables are most excellent food, but, in this climate, they would be objectionable as an exclusive diet, all the year round. Fruits are, probably, the most perfect form of food, but, under ordinary circumstances, it is impracticable, and, possibly, unwise to confine ourselves to them. So, also, in relation to nuts, they are easily digested when well masticated, and are nutritive and fattening, but we are not sufficiently accustomed to their use to satisfactorily subsist on them alone. It is true we might easily become addicted to either class of diet, but, except when some bodily condition may render it necessary, it would be folly to debar ourselves the enjoyment that may be derived from the several kinds of food. It is not what we *can* live upon, that need be taken into such serious consideration, as what is best for our physical and spiritual welfare.

I have mentioned fruits and nuts as food; being generally looked upon as dainties, nice things to be eaten as a sort of pastime, and are altogether shunned by some persons who, wrongfully, attribute to them injurious qualities, I will explain somewhat of their true character and value. First, then, it must be borne in mind that fruits and nuts are really articles of food, and that to partake of either of them after having already eaten enough of other food, or to eat them between meals, produces the same effect as though we indulged in additional quantities of meat and potatoes, immediately after, or between meals. Naturalists, who have carefully studied the structure of the human body, and its legitimate needs, emphatically pronounce that man is *frugivorous* by nature; that is, he is a fruit eating animal. Fluorens, Linnaeus, Ray,

Richardson, Bell, and a host of other authorities maintain that the teeth and digestive apparatus, in fact the whole organism, indicate that fruits are the best food for man; they point to the tremendous strength and remarkable agility of the gorilla as undoubted evidence of the unequalled value of an exclusive fruit diet. Arabs of the Soudan live largely, and often entirely, upon dates; the physical power and courage of these tribes are, unhappily, well known to British soldiers. It has become a popular plan for wealthy invalids to go to the Continent of Europe and live entirely on grapes, gaining health and strength by so doing. It is highly probable that if they were to remain at home and eat apples, or some other fruit, living out of doors as much as possible, they would be quite as successful in recovering vigor of body.

Susanna W. Dodds, M.D., writes as follows:

Fruits are almost as indispensable to a healthful dietary as the grains, particularly in the summer season, and in warm climates. They supply those delightful acids that are not only agreeable to the palate, but specially suited to the needs of the vital organism. They cool and refresh us in the heat of summer; they supply organic fluids to the system, replacing those that are lost in perspiration from day to day; and they keep the vital machinery in good working order. If no other proof were furnished of the natural requirements of the human system for fruits, a very broad hint is given in the fact that they are capable of being grown in nearly every quarter of the habitable globe; throughout the temperate zones, as well as the tropics, we find them in great abundance.

The sour fruits, especially, are the best of "cholagogues," doing away with all "bilious remedies," so called; they stimulate the liver to its normal activity, and prevent that "clogging up" of the organ which causes retention of bile, thickening of the blood, and other derangements consequent upon non-performance of functional action. And it will be observed that those which have keen acids, come in great profusion just at the time we need them most; viz., after the long winter, when both fruits and vegetables are necessarily scarce.

Fruits are the natural correctives for disordered digestion; but the way in which many persons eat them, converts them into a curse rather than a blessing. Instead of being taken on an empty stomach, or in combination with simple grain preparations, as bread, they are eaten with oily foods, with meat and vegetables, pungent seasonings, or other unwholesome condiments; or they are taken at the end of the meal, after the stomach is already full, and perhaps the whole mass of food "washed down" with tea, coffee or other liquid; or they are eaten at all hours of the day; or late at night, with ice cream, cake or other rich desserts; and a few hours after, when there is a sick patient, and the doctor has to be sent for, the innocent fruits get the blame of all the mischief, when really, their only sin was in being found in bad company.

Fruits, to do their best work, should be eaten either on an empty stomach, or simply with bread—never with vegetables. In the morning, before the fast of the night has been broken, they are not only exceedingly refreshing, but they serve as a natural stimulus to the digestive organs. And to produce their fullest, finest effect, they should be ripe, sound, and every way of good quality; moreover, they should be eaten raw. What is better than a bunch of luscious grapes, or a plate of berries or cherries, on a summer morning the first thing on sitting down to breakfast? Or a fine ripe apple, rich and juicy, eaten in the same way. In our climate apples should constitute not the finishing, but the beginning of the meal, particularly the breakfast, for at least six months in the year; and fruits, raw or cooked should make a part of the morning and evening meal (provided suppers are eaten), during the entire year.

For the cost of a pound of bacon, which is always of doubtful benefit as food, we may buy at least one pound of raisins, figs, dates, prunes, currants, or various kinds of nuts, either of which are superior articles of wholesome food, and should be greatly preferred to the, probably, unhealthy pig meat. Children, whose tastes have not become vitiated, would gladly welcome the change from meat to fruit at meal time, and the older folks would soon learn to use the fruit with more relish, and decidedly greater bodily profit, than they now do the usual greasy mess.

All good ripe fruits are best eaten in their natural state. Fresh ripe grapes, strawberries, peaches, apricots, and mellow pears and apples cannot be improved by cookery. Unripe gooseberries and apples and the coarser kinds of pears may be stewed or baked, as in tarts, adding the sugar they have not yet made. As sugar preserves fruit, it also is apt to preserve it in the stomach, making it difficult of digestion—therefore put in no more than is needful. Dried fruits should be washed and slightly cooked.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 5, 1888

RESPECT FOR THE SABBATH DECLINING.

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A London correspondent to one of the leading Liverpool papers recently said:

A very remarkable change is coming over the observance of the Sunday in London. Outwardly, indeed, the appearance of the day is much the same. The ordinary places of amusement are shut, and a stranger might fancy that the population was in the main a church-going population. This, however, would be a mistake, and silently and almost unnoticed a great change has come over the habits of the people. Sunday evening—the evening of the first day of the week—has become a great social and political institution among the working classes. It is then that the democratic clubs meet and discuss public questions. Sunday lectures on secular subjects—especially in the evening—have become almost as common as sermons. Besides these, there are gatherings more purely devoted to amusements. In these assemblies, singing, recitation and acting, often of a very high order, help to while away the tedium of the Sunday evening. This day has become, in fact, the day in which the working classes seek culture and pleasure. They have always plenty of choice. Hundreds of clubs and lecture halls are open on Sunday evening, and the artisan may listen to a political debate, or he may attend a scientific lecture, or hear good music just as his inclination may direct him. This great transformation in the habits of the population has been growing very rapidly during the last few years. It began to some extent among the highest classes of all. The very wealthy had their Sunday evening amusements in the shape of social or musical gatherings, and the practice has now extended widely among the working classes. For good or for evil the Sunday has become a day of recreation and amusement, and it may safely be predicted that neither churches nor preachers will be able to induce the people to give up their Sunday evening enjoyment. I ought to say that a great many people belonging to the well-to-do and cultured classes give valuable assistance in promoting the Sunday gatherings of the people.

It is notorious, and has been for some years, that in France, and especially in Paris, Sunday has been what this correspondent in London says it is rapidly becoming in the metropolis—"a day of recreation and amusement." In the principal cities of the United States, too, the example of wayward Paris is being followed; and now conventional, sanctimonious, and what used to be Puritanical London, is being drawn into the mad pursuit of pleasure on the Lord's day. This example the capital is setting will only too soon be followed by the provinces, for evil examples are more eagerly fol-

lowed than examples of goodness and piety; and it may soon come to pass, nay, we may say it is already the case, that staid Old England is drifting away from the strict observance of the Sabbath-day, which has been characteristic of the country in the past.

We by no means advocate a Pharisaical observance of the Sabbath—we believe it to be "lawful to do good on the Sabbath-day," and that the "Sabbath was made for man, and not man for the Sabbath;" but we can but view with regret any disposition to treat with contempt the commandment, "Keep holy the Sabbath-day," or see it degraded from what it was originally intended to be—a day set apart for the pursuit of spiritual enjoyment—to a day devoted to the pursuit of carnal and perhaps sensual pleasure. It is a mistake to suppose that the purpose of Deity in instituting the Sabbath and its sacred observance was to inflict a hardship upon His children. All His commandments, on the contrary, are beneficent in their character, and designed for the best good of His children; and if observed in the spirit in which they are given, will produce the most enduring happiness to man.

In nothing is this more apparent than in setting apart one day in seven to be observed as a day of rest, a day for worship, a day for spiritual devotion. Let skeptics say what they will, there is in man a spiritual nature, a religious sentiment that arises from something deeper than the traditions received from the fathers, or from the influence of education; and the proper cultivation and exercise of that part of the nature of man is the most fruitful source of happiness unalloyed. It was doubtless for the development of that nature and to secure to man the inexpressible happiness resulting from such development, that the Sabbath was instituted. It is intended to be a day when the cares and perplexities which naturally attach to the every day affairs of life shall be laid aside: when the merchant, the banker, the manufacturer, and the man of commerce shall make a brief halt in their mad pursuit of the wealth which perishes in their hands, and not unfrequently cankers their souls. A day in which the hardy sons and daughters of labor may find relief from what, but for the Sabbath, would be perpetual toil. A day in which even the brute creation should be freed from service, for the original commandment respecting the Sabbath said:

The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, *nor thy cattle*, nor thy stranger that is within thy gates.

The Sabbath is a day in which the sordid things of earth should be forgotten, that the mind with more success might be directed to things that are better and nobler than those connected with the affairs and pleasures of this life; a day in which the goodness and mercies of God should be called to mind, that the heart may be drawn out in praise and thanksgiving to Him. To accomplish this purpose the rigid feature, the measured tread, the solemn tone, together with severely checking the innocent mirth or merry laughter of unthinking childhood, are all unnecessary. We have every reason to believe the Lord loveth a cheerful countenance, a sure index of a peaceful mind and a conscience void of offense. Nor need we associate the observance of the Sabbath with being shut up in dismal churches or cheerless chapels, though our reasonable service in the house of God is a privilege and a duty;

nor with poring over the sacred pages of the Scriptures until what should be a pleasure becomes an unwelcome task. We are acquainted with no law that prevents one on the Sabbath-day from walking abroad and contemplating the works of the Creator as they are seen in the glorious summer days, in wide spreading fields, majestic forests and lofty mountains. The splendor of a varied landscape, a glimpse of the ocean at times does more to excite feelings of veneration than most sermons do, be they ever so eloquent. And surely that which is conducive to such results ought not to be, and is not forbidden.

If the Christian Sabbath is being degraded to-day from what it was designed to be, the cause in part may be attributed to those false notions of piety which have contributed so much to make the Sabbath irksome, and which in their severity have condemned that which was innocent as well as that which was unlawful to do on the Sabbath-day. Another thing which may be assigned as a reason for the disregard shown for the commandment to keep holy the Sabbath-day, is the fact that the religion of Jesus Christ has been reduced to mere "forms of godliness without the power thereof," and is no longer capable of giving the spiritual pleasure and solace that the fullness of the Gospel of the Son of God imparts, nor of exercising that restraining influence that belongs to it.

But however we may account for the disposition to disregard the Sabbath by the world, none of those things will excuse the Latter-day Saints for any violation of it. They have received the Gospel in its fullness, and their meetings should be characterized by a rich outpouring of the Holy Ghost that will cheer the spirit and bring it into communion with God, from which man derives the best, purest and most exalted happiness. Under such circumstances worship is no task, acts of devotion no drudgery; and we are commanded to do these things with "a glad heart and cheerful countenance." Hence we warn the Saints that however fashionable it may become to desecrate the Sabbath by turning it into a day of recreation and worldly pleasure, they are not justified in joining the mad throng who are "lovers of pleasure more than lovers of God." It is for them in this as in all other things to show due respect to the commandments of God, even at the risk of being considered antiquated in their notions.

R.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—Scandinavian Mission, £5.

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NORWICH CONFERENCE.—The Norwich Conference will be held at the Gordon Hall, on Sunday, March 25, 1888. Meetings to commence at 10-30 a.m., and 2-30 and 6 p.m.

DISTRICT MEETING.—On the 26th of February a District Meeting was held at the village of Arnold in the Nottingham Conference. All the Elders of the Nottingham and Sheffield Conferences were present, also Elder Roberts of this Office. A Sacrament meeting was held in the morning at the Saints'

meeting room; but the afternoon and evening services were held in the British School Room, a very pleasant hall capable of seating about three hundred. The hall was comfortably filled by the Saints of Arnold and visiting Saints from surrounding Branches and a goodly number of strangers. The subjects treated upon principally were—The Redemption of mankind through the Atonement of Jesus Christ; The Philosophy of the Gospel; and the Second Coming of the Messiah. Marked and respectful attention was given by the audience to the discussion of these subjects, and doubtless much good will result from the meetings. At anyrate the Elders enjoyed the reunion, the Saints were cheered and comforted, much prejudice was removed from the minds of strangers, and in some instances an interest in the restoration of the Gospel aroused, as was evident by the general demand for tracts at the close of the meeting.

DEATH OF CAPTAIN JOHN DOUGLAS.—Many of the Saints who have emigrated from these shores will learn with regret of the death of Captain John Douglas, commander of the Guion Line steamship *Nevada*. He died at the New York Hospital, on the 5th of February, in the fifty-fourth year of his age. His body was brought back to this side of the Atlantic at his request, that he might be buried by the side of his wife, who died two years ago in England. Captain Douglas will be remembered by many hundreds of the Elders and Saints now in Utah, as a considerate officer and courteous gentleman.

PANDEMONIUM IN THE ENEMY'S CAMP.

THE citizens of Salt Lake City, the very large majority of whom are Latter-day Saints, recognizing the rights of a minority to be represented in the city government, proposed to the Gentile citizens that if they would put in nomination one alderman and three councilors they might do so, and they should be put down on what was to be called the "Citizen's Ticket," for which it was proposed that all parties should vote irrespective of party differences on political or religious questions. To understand the matter more fully, the reader must know that in Salt Lake City there are two parties; one known as the Peoples Party, includes nearly the whole bulk of the people, and is largely composed of "Mormons;" the other is known as the Liberal Party, and its membership is composed of apostate Mormons and Gentiles, including always the Federal officials sent to Utah. The bitterness of the Liberal party towards the people of Utah is well known; and is based, not so much on political differences as upon religious, or rather pretended religious prejudices. The Liberal Party, however, have ever been hopelessly in the minority, and unable to elect any of their number to position in the city council. Among them, however, are a number of business men, and the party in the majority recognize that since they pay taxes, it would be but just that they should have representives in the city government; and just now more especially since large improvements in the way of paving the streets, etc., are contemplated. It was to be just to their opponents, therefore, that the People's Party proposed to adopted this "Citizen's Ticket," lay aside in this matter their differences and elect it unitedly as citizens having common interests. Yet neither party, it was to be understood, was required to surrender its principles. The Conservative element in the Liberal Party, with

Governor West at their head, concluded to accept the generous offer of their opponents, and placed in nomination to be their representatives: T. G. McCornick, for Alderman, and J. E. Dooly, M. B. Sowles and Bolivar Roberts, for Councilors. This movement, however, did not suit a large section of the Liberal Party, and the result is a serious split in their ranks; and the nomination by the more rabbid anti-"Mormon" faction of said Liberal Party of the following ticket:

Mayor.—Henry W. Lawrence.

Ward 1.—Alderman, John W. Young; Councilors, R. Alff, Matt Cullen.

Ward 2.—Alderman, J. B. Rosborough; Councilors, T. C. Armstrong, Jun., T. C. Bailey.

Ward 3.—Alderman, J. H. Rumel; Councilor, J. J. Daly.

Ward 4.—Alderman, P. L. Williams: Councilors, James Glendinning, Louis Martin.

Ward 5.—Alderman, E. B. Critchlow; Councilors, Charles Read, William McKay.

Recorder.—H. G. McMillan,

Treasurer.—Joseph R. Walker.

Assessor and Collector.—A. L. Williams.

Marshal.—J. W. Greenman.

On the 10th of Feb., a meeting was called to sustain this ticket and to consider other matters connected with the election. It seems that a special invitation had been given to Governor West to attend this meeting, though it was known that he was virtually the leader of the other section of the party which had accepted the proposition of the Peoples Party. The following description of what occurred in the meeting is taken from the *Deseret News* of Feb. the 11th. After several leading and bitter anti-Mormons had spoken in support of the ticket given above, the *News* says:

There were loud calls for Norrell, Governor West and Rosborough.

The Governor arose to speak, the chair seemed reluctant to recognize him, but at length did so. He began in a firm, determined tone, by saying that he had come to the meeting in response to a special invitation, and was here to defend his action, meaning his course in connection with the fusion ticket.

A voice in front of him shouted: "You are not called upon to defend it!" A great tumult of approval followed this sally, during which the Governor shouted in an excited manner, and with vehement gesticulation:

"But I will defend it!" and shaking his finger at the individual who had made the interruption, the Governor continued: "You dont want to hear the defense! But you shall hear it, and when the honor of myself and those who are with me shall be vindicated, such cowards and cravens as you will quail!"

While the Governor was uttering words to this effect, the tumult became simply terrific. The evident purpose was to prevent the Governor from continuing his speech, but he shouted with the greatest excitement and defiance: "I will be heard! While I am Governor of this Territory I will maintain the right of free speech!"

By this time the scene behind the railing and in the front part of the auditorinm was one of wild confusion and terrific uproar. Men were swinging their arms and shouting for "order" in a frantic manner. "We are not slaves!" "There are no slaves here!" "Don't call us cowards!" and similar exclamations were shouted by excited men in the audience. Evidently the Governor had been understood to apply the word "slaves" to his opponents, whereas he did not use that word at all, and the supposition that he did had infuriated a large portion of the audience.

The chairman rapped and shouted for order, and in a lull in the tumult called out: "If the Governor calls anybody here a slave again I shall call him to order!" At this the audience applauded terrifically, while the Governor faced the chairman and, shaking his hand towards the latter, shouted at the top of his voice, "I called no one a slave!" The chairman shouted in reply, "The chair so understood you!" The Governor with increased excitement exclaimed, "I deny it! I called no one a slave! I did not use the word!" He then faced the audience, but the uproar

was so great that it was impossible for him to proceed, and Judge Gilchrist stepped to his side and began urging the assembly to listen to the Governor. Judge Gilchrist had spoken some moments and appeared to be about to lengthen out his remarks into a speech, when the Governor interrupted him by saying: "Judge, let me talk, you can make your speech afterwards." Judge Gilchrist stood back, apologizing to the Governor, and saying that he was only trying to secure order.

The Governor tried to proceed with his speech, but instantly the uproar drowned his voice. There evidently was a strong element in the audience which was determined that the Governor should not be heard. But the latter was equally determined that he would be. At times it appeared as if he was in danger of personal violence, so great were the excitement and fury of a portion of the crowd, but at such time the Governor stood his ground, the embodiment of pluck and fearlessness.

At length Gen. Connor arose and, speaking in as loud a tone as he could, said that it was well known that he differed with the Governor, but he besought the assembly to remember that he was the Governor of the Territory and the representative of the general government, and to listen to him. Gen. Connor's effort calmed the audience sufficiently to allow the Governor to commence speaking again, which he did in a calm and mild tone. He quickly became warmer, however, and denounced the disposition which the meeting had manifested to deny him the right of free speech, and made some caustic remarks on this point. He showed that those in favor of the fusion had courteously listened to a speech from a leader of the anti-fusionists (Judge Bennett), who used severe language but was not interrupted, while no friend of the fusion had been given a hearing at either meeting of their opponents. He said it was unusual for the Governor of a Territory to take part in municipal affairs, a fact to which a prominent gentleman had called his attention during the day, but when he was asked to what Territory he would like to be sent, he choose Utah, thinking he might be able to make himself a factor in settling the great questions here, and he would not shrink from the duties of the course he had chosen. He thought Liberals could never be divided on the main question here.

He might resort to personalities as other gentlemen had done, and show that some of the gentlemen who opposed the fusion were receiving profit and emolument from existing conditions, which they were anxious to petpetuate for their own personal and pecuniary benefit, and intimated that they were influenced by "Mormon" gold.

These remarks produced a sensation and considerable confusion.

The chair asked the Governor: "Do you refer to persons who are present?"

The Governor made an affirmative reply.

The chair:—Then I call you to order, sir. Such a remark is out of order.

Governor:—Is it out of order because it is untrue, or because it is in bad taste?

The chair:—I believe it is both; it certainly is in bad taste.

Governor:—If it is untrue I will withdraw it, but I am responsible for the taste of my remarks.

The Governor, turning from the chair to the audience, declared that certain gentlemen who opposed the fusion had made money out of the existing state of affairs here, that peace was not to their pecuniary interest, and that in the contests that had been forced on the "Mormons" they had been paid "Mormon" gold.

This created a sensation, which was increased when the Governor declared there were witnesses present by whose testimony he could substantiate his assertion. There were calls for the witnesses, when the Goveraor named Mr. Merritt and M. Bennett.

This was carrying the war into Africa and produced a pronounced sensation. Mr. Merritt stood up and began speaking, but the Governor interrupted him by asking him if he had not been paid large fees by the "Mormons." He answered affirmatively, but insisted that, as he had been called as a witness, he must be allowed

to tell the whole truth. He then proceeded to explain that the money he had received was in payment for his legal services, making special reference to the office cases in which the Governor's right to appoint certain officers was contested. The money had been paid to him by the chairman of the central committee of the People's party, but he had never received a dollar from the "Mormon" Church.

The Governor then called upon Mr. Bennett, who admitted that he had been paid fees by "Mormons," but never except for legitimate services as an attorney. He added that he deemed it his duty to defend a client charged with crime, and would even defend the Governor, who, like other men, was liable to get into a scrape. (Laughter.)

Continuing his speech, the Governor said that he was an Attorney himself, and considered it perfectly legitimate to take fees as the gentlemen had done and would himself have done the same under similar circumstances, But he did not consider it legitimate politics to seek to perpetuate a public condition for the sake of getting fees out of it.

There was further confusion created by the Governor's remarks, and an individual behind the railing began insisting that the Governor be permitted to continue without interruption, when he was himself called to order by the chair. Partial order being restored, the Governor said: "The issue is this: Will you take four members of the City Council, or will you take none?"

There were loud cries of "None! None!" and great tumult.

Governor:—Yes, as usual, passion and prejudice answer first;

The chair:—That remark is out of order. Sit down, sir!

Governor:—Being called to order for that remark, I will withdraw it.

He then proceeded to say that the Gentiles were not called upon to give up a single principle, nor assume any obligation for the future in supporting the Citizens' Ticket. The People's party were acting in good faith, and so far had done as they had agreed to do, and he believed they would fulfill all their pledges. "God alone is the judge of their motives." He said the present Liberal representation in the Legislature had been secured only by great labor and a heavy expenditure of money, and was largely due to his efforts, intimating that the Utah Commission were by no means a unit in bringing it about.

Referring to the article which Mr. Bennett had read from the San Francisco *Chronicle*, he asked sarcastically; "How much did the penny-a-liner who wrote that article, get for it?"

Mr. Bennett:—It is an editorial article.

Mr. Van Horn:—Perhaps the Governor knows who wrote it.

Governor:—No, I'm not on that side.

Mr. Pike, the secretary:—My brother sent the facts over the wire, and I don't believe he got a cent for it.

Governor:—I knew the article must have originated in Utah, and had the editor's information been full and correct, the article would have been written in a very different tone.

Continuing, the Governor replied to insinuations about his being "fresh in Utah," called attention to the names on the Liberal ticket and asked what any of them had done to build up this city.

They were men who breakfasted, dined and supped on a "Mormon," and had a "Mormon" for a nightmare. While he was not a citizen of Salt Lake, he was here in an official capacity, and what he did was with a sincere desire to enhance its best interests. He predicted that not a man would be found, six months hence, who would be proud of having been identified with the opposition to the citizens' ticket.

S. A. Merritt disclaimed having made any personal attack on any one, and said that some of the remarks made by the Governor had grieved him.

The Governor interrupted Merritt to disclaim any unkind personalities. The audience shouted for Merritt to proceed and drowned the Governor's voice.

Merritt continued with a personal explanation of the legal relations he had had with the "Mormons." He

then referred to the article in the San Francisco *Chronicle*.

H. W. Lawrence made a speech in which he denounced with unmeasured bitterness the "Mormon" Church and the People's Party, and inveighed against conservative Gentiles who were opposed to the agitation which, they said, hindered the prosperity of the Territory.

P. L. Williams said that after the Governor's speech he presumed all present were converted to vote for the Liberal ticket. He made a few sarcastic remarks and resumed his seat.

Judge C. W. Bennett made some very caustic remarks in reply to the Governor's reference to him, and his professional connection with the "Mormons" and said: "I say it to your face, Governor, that you and others who have come here fresh, are a little too fresh." He made some ironical remarks about the Chamber of Commerce, and predicted that its Utopian ideas of changing conditions in this Territory would never be realized. He urged the continuance of the same old fight, and inveighed against the manner in which the fusion was brought about. Towards the close of his remarks he grew grandiloquent and theatrical.

Merritt moved that the nominating committee be empowered to appoint ward committees. Carried.

H. W. Lawrence said any man on the ticket who was not willing to run should make the fact known.

In response to a call from the audience the ticket was read.

On motion of P. L. Williams the meeting adjourned at about 11 o'clock.

UTAH NEWS.

(Summarized from Territorial Papers.)

Utah ranks No. 12 in the United States in regard to size. It would require about eighty State the size of Rhode Island to make one the size of Utah.

The first carload of freight sent out of Utah Territory for 1888 was shipped by Superintendent Andrew Eggersten of the West Co-operative Store, Provo. It was a carload of cabbages for an Eastern market.

The Eagle Rock *Register* (Idaho) says: "Notwithstanding the fact that the thermometer has marked 47 degrees below zero, many of our ranchers expect to commence plowing before the last day of the month (February)."

The *Utah Journal* of February 8th says: "B. M. Lewis, Bishop of the Logan First Ward, was taken down a day or two ago with pneumonia. His symtoms are good, and hopes are entertained that he will speedily recover."

On Saturday, February 4th, the Provo Foundry cast a fine iron fountain to to be placed in front of the Courthouse. The company has the order for a large chandelier for the Theatre, as well as a contract for a lot of patent washing-machines.

The Chinese of Salt Lake City had a lively time before daylight on the morning of February 11th, celebrating the advent of their New Year. The noise of their fireworks aroused quite a number of people between 3 and 4 in the morning.

Bishop N. P. Madsen, of Mount Pleasant, Utah, arrived home, on Feb. 2nd, from the Utah Penitentiary, where he had been a prisoner for conscience sake. He looked well after 108 days' service under Warden Brown. The Brass Band called at his house and gave him a hearty serenade.